

ESPERANCE ET FOI.

BY MARTHA NEALL.

There is a sense of beauty near,
Spite of the wind and gloomy weather;
A sense of color and of life,
And odor mingling in together.
As when one seaward journey on,
And weary seems the way he's going,
Miles from the ocean he may catch
Strong, sweet air from its salt waves blowing.

And so I know, in spite of storms,
No longer doubting, no more fearing,
By this sure instinct of the soul,
We're to the happy summer nearing.
With singing birds and new-mown hay,
And all the land in best condition,
My hope shall blossom as the rose,
And faith will know its full fruition.

ITINERACY—ITS CONDITIONS AND PERILS.

BY REV. E. SCOTT.

4. It is barely possible that danger to our itinerancy may lie at the door of Presiding Elders, in the treatment of these questions in their administration on the districts. They may have countenanced too much the quarterly Conferences in asking for particular men; and preachers, it may be, in insisting on particular places.

That the Presiding Elder is the natural, legitimate, Methodist medium between the Churches and pastors, and the Bishop, I cheerfully admit; and if the official members or preachers have anything to say on the subject of their necessities or preferences, they should be listened to willingly and courteously—for the Presiding Elder needs all the reliable information he can get; but the practice of discussing the subject in the quarterly Conferences, and taking formal action thereon, I cannot but think is pregnant with a brood of evil consequences. It directly tends to the formation of parties, for and against particular men, in advance; and whichever way the scale turns, ill feeling is stirred up towards the successful party, the Presiding Elder, and perhaps the Bishop. People used to sing in the days of my boyhood, "Some for Paul, some for Apollos, some for Cephas—none agree." And the evil is aggravated when the request is restricted to one man, and in proportion to the tenacity with which it is urged. If half a dozen places are in pursuit of one man—and this often happens—five out of the six must be denied; and the other may be, for some other Church may, after all, have a paramount claim. In this way the preacher is often met on the very threshold of his charge with a coolness not particularly refreshing. And there are always some dear souls (the Lord make their number less) who are ready to whisper in his ear, not very softly, "Brother, we are dreadfully disappointed; we asked for Brother—, and expected him. Alas, for us! the Church, we fear, will go to ruin." The preacher is perhaps rejected outright, or treated in a very ungracious way through the whole Conference year!

Such cases as these have occurred, and may again, and with increasing frequency, if the inciting causes continue to extend. In nine cases out of ten, if not in forty-nine out of fifty, an intelligent Presiding Elder of good judgment and discretion will nominate men better adapted to Churches than they could secure by taking the matter into their own hands. They know the needs of the Churches, the various qualifications of the men, and sustaining a similar relation to, and charged with equal responsibility for, all, will act impartially, in the fear of God and for the best good of all concerned. Could the facts in the history of Methodism in the past be brought into view, that bear upon this point, I doubt not the result would sustain the position I have taken. That serious dangers threaten us from these sources, I have not the shadow of a doubt. The better way, I judge, would be for Presiding Elders to explain more carefully in the quarterly Conferences the law of the Church and the philosophy of our itinerancy, and encourage our people to acquiesce in the mode of appointments that has the sanction of Methodism. The preachers, who are well versed in our economy, and know what the practice ought to be under it to correspond, must lead off. Presiding Elders must aid and encourage in every way, and it is believed our people generally would cordially fall in line in promoting a true and much-needed reform.

5. There is possible danger to our itinerancy, though it may be remote, and its actual occurrence highly improbable, from the abuse of official powers and prerogatives. All history shows that power is liable to abuse, both in civil and ecclesiastical affairs. Should gross abuses ever occur, the system would lose its hold on the convictions and affections of the people, fall into disrepute, and cease to be sustained. Very little cause have we at present for apprehension that we are at all threatened with danger from this source. I doubt whether the Church has seen in any period of her history since apostolic times, an equal number of men, more deeply pious and thoroughly consecrated and devoted to God and His cause, than the incumbents of the episcopal office, and the Presiding Eldership of the Methodist Episcopal Church, from our organization to the present time. Long may our Church be blessed with a succession of such men in high official stations, and long may she continue to esteem and love them for their works sake!

There are two other sources of peril to the itinerancy that may well excite alarm. I can do little more than name them, though of the gravest import. One is the danger arising from a possible decay of the spirit of unselfish piety and Christian zeal for the world's salvation. It had its birth, and baptism, and training, in the element of spirituality that glowed in the bosom of the primitive Church. As long as "Christianity in earnest" lives in, and pervades, the Church, this spirit of evangelism will thrive and prosper. Let her fall from her first love and sink into Laodicean lukewarmness, and henceforth she will care more for her own ease, and pleasure, and good name, than all besides. And backslidden ministers would only itinerate far enough to find an easy field of labor with pleasant surroundings, and plenty of loaves and fishes, and cease to endure the self-denial, toil and hardships of an itinerant life.

Lastly, the itinerancy is in peril from frequent modifications and changes by which its vitality may be impaired, and it gradually, but none the less surely, be shorn of its strength and efficiency. Many—both clerical and lay members—would be willing to see the prerogatives of both Bishops and Presiding Elders essentially abridged. Changes to considerable extent have already been made in the law relating to the term of time allotted to the pastorate. Many clamor for a longer term. Intimations are occasionally thrown out that the limitation should be abolished altogether. Then what becomes of our boasted itinerancy? I do not undertake to say just how far we might go in making concessions and escape a catastrophe, but this I do say, that every step in that direction tends to weaken its principles and rob it of former efficiency, and, in time—perhaps at no very distant period—result in disaster and land us in stark Congregationalism! From the evils of which, we devoutly pray, "Good Lord, deliver us!"

THE WAR AND THE MILLENNIUM.

BY REV. C. MUNGER.

"A sad look for the millennium," No, brother! No! On the contrary, very encouraging, for it is the divine plan as unfolded in the prophets. Have you forgotten that judgment and mercy go hand in hand, in the divine administration? Have you forgotten that in prophetic vision, "the day of vengeance" heralds "the year of My redemption?" that the "dyed garments from Babel" were a part of the "glorious apparel" of Him who cometh from Edom, traveling in the greatness of His strength, mighty to save?" Have you forgotten that He said He would "put on the garments of vengeance for clothing, . . . and repay fury to His adversaries . . . So shall they fear the name of the Lord from the west and His glory from the rising sun? Have you forgotten that the "stone" was to smite the "image," and dash it in pieces, before the stone-mountain filled the earth? Have you forgotten that the stone-mountain, or kingdom, filled the same earth which the "image" had previously filled? Have you forgotten that the promise, "I will pour my Spirit upon all flesh," is joined with this: "I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke?" Did not Peter say that these very promises had a fulfillment in his day, beginning with Pentecost, and the judgments of that age? And as Pentecost was the first-fruits' festival, so what occurred then to a limited extent and representatively, is sure to occur more remarkably in "the fullness of time."

Accordingly, the prophets who speak of the future triumph of Christ's kingdom in this earth, distinctly announce a season of "terrible things" just before that triumph. The Dragon does not yield the sceptre of the world without a struggle; but the struggle betokens the triumph, for victory is sure. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him," or put him to flight. "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." Therefore, argues the pre-Adventist, this war with Turkey is a sure proof that the personal advent of Christ is at hand. Are you sure of that? Were the wars which broke in pieces the Roman empire a sure token of Christ's personal advent at hand more than a thousand years ago? Were the wars between the Turks and Christians, which convulsed the world at various times during the last five hundred years, certain proofs of the Lord's second bodily advent? By no means. If they were, they proved a falsehood, for that advent has not transpired yet.

Then, is it quite certain that either those wars, or these now occurring or imminent, prove that Christ's personal advent is now so nigh that it may occur at any moment?

That proposition needs very clear and decisive proof. Did not the Lord come into Egypt when He delivered Israel? He says He did. Did He not come into and dwell in His tabernacle erected by Moses? Moses says He did. Did He not dwell among His people, and reign over them, according to promise, for centuries, while that tabernacle was standing as His habitation? The record declares it. Did He not enter and dwell in Solomon's temple? Did He not dwell in the hearts of the contrite all along these ages? He says He did. "I dwell with him that is of a contrite heart." In all the thousand years from Moses to Ezra, God is represented as coming and dwelling with

men on the earth; but who can prove that in any one of those years He came and dwelt in body as a man? Now if God has come and dwelt with men on the earth without a body as a man, He may do it again. Did not Christ say that some then living should "see the Son of Man coming in His kingdom" before they died? Did He not say that some then living should "see the kingdom of God come with power," before they tasted death? Certainly. Then He did come "in His kingdom," and they did see His "kingdom come in power" during that age, did they not?

Did they see Him come in body to set up a corporeal kingdom during that age? If they did, then pre-Adventists are making a great mistake in looking into the future for that event. If they did not, then Adventists mistake in supposing that His "coming in His kingdom" is a bodily coming, for He certainly came in His kingdom during their lives, but not in body. Did not Christ declare that He would appear—"manifest" Himself—to any one who loved Him and kept His commands? Did He not say that the Father, Son and Holy Ghost would come and dwell—"abide"—with any and every believer? Christ's word faileth never. Then this wonderful fact has been realized all along the ages of the Church's life to the present moment, and will continue to be realized to the end of the world, for He said, "Lo, I am with you always, even to the end of the world." As Christ has come and dwelt incorporeally in His kingdom for eighteen hundred years past, so He may come and dwell during the future, even to the end of the world.

But we are not left in the dark as to the manner of His millennial coming, neither are we at liberty to put any meaning we please upon the terms announcing that coming. If God has told us the manner of that coming, that should end the controversy. Has He told us? He has. The 72d Psalm is admitted to be a vision of Christ's universal kingdom. If any were disposed to dispute this, the terms put the matter beyond reasonable doubt. "He shall have dominion from sea to sea, and from the river to the ends of the earth. . . . All kings shall fall down before Him, and all nations shall serve Him. . . . All nations shall call Him blessed. . . . Blessed be His glorious name forever, and let the whole earth be filled with His glory. Amen and amen!" A double assurance.

This dominion, or reign, is in the earth—in that earth which has mountains and hills, rivers and seas, ends and islands, kings and kingdoms, nations and cities, prayer and praise, sun and moon, corn and grass—whatever these terms may mean here. This reign is to continue "as long as the sun and moon endure, throughout all generations," certainly implying successive generations of men and women under these heavens in which revolve our sun and moon. This shows that the predicted triumph of Christ's kingdom is to be realized in this earth, and not another; during the present order of nature, not after its cessation.

Now we grant freely what the pre-Adventist claims: that this universal dominion of Christ in the earth is associated with His coming, and, also, that this coming is represented as being the dominion, David in this Psalm predicts Christ's millennial coming, without any doubt, and represents the coming as prior to His dominion. The order is this: "He shall come. . . . He shall have dominion from sea to sea." Granted. Then pre-Adventism is established, is it not? Not quite.

How shall He come? That is the question. But it is not an open question, except it is made so, by the rejection of the most unequivocal declarations of God's Word. David tells how He shall come at that time: "He shall come down like rain upon the mown grass, as showers that water the earth." Now, remember that in all this vision of Christ's dominion in the earth, there is not one word of His bodily appearing or reign. On the other hand, His coming is declared to be after a certain definite manner, "like rain," "as showers that water the earth." Has God explained what He meant by this symbol, rain? He has. In Isaiah xlv, the promise, "I will pour water upon him that is thirsty, and floods upon the dry ground"—implying a very powerful "rain"—is explained thus: "I will pour My Spirit upon thy seed, and My blessing upon thine offspring."

Christ's coming down like rain thus, is by the Spirit poured upon all flesh, as Joel says should be done, and Peter says was done, at Pentecost. The effect of this, as described by David, will be: "The righteous shall flourish, and abundance of peace so long as the moon endureth;" and Isaiah says the result will be this: The seed, or children of the Church, will spring up as among the grass, and they will say, "I am the Lord's," and they will surname themselves "by the name of Israel." They will join themselves first to the Lord, and then to His Church. This forms one of the unmistakable and essential marks of Christ's reign on earth, and it results, not from a corporeal appearing of the Lord, but from His coming down like rain, in the ordinary and extraordinary power and work of the Holy Spirit.

But there is another form of His coming, always recognized by the Church in ages past, and to be more fully realized in those to come. Seven hundred years before Christ, Isaiah puts these words into the mouth of the Church: "Oh, that Thou wouldest rend the heavens, that Thou wouldest come down, that the mountains might flow down at Thy presence. . . . to make Thy name known to Thine adversaries,

that the nations may tremble at Thy presence!"

When the Church thus prayed, did she mean or expect the Lord to come in body and rend the heavens, and melt the mountains, and make the nations tremble at His corporeal presence? Nothing of the kind. The prophet explains what he meant, and what the Church meant, by that prayer. He refers to former comings of God in their history, not in body, but by doing "terrible things" in the destruction of His enemies. "When Thou didst terrible things which we looked not for, Thou camest down, the mountains flowed down at Thy presence."

Thus it is beyond question, because it is positively asserted, that this "doing terrible things," in His judgments upon His adversaries, removing mountain difficulties, was His coming. Those judgments proclaimed His presence at which the nations trembled. Not a bodily presence, but real, though visible only by the marvelous works of His Spirit and providence. So has He come in all ages of His Church. So is He present now. So will He come and work, before and during the millennial reign. And those judgments which begin to shake the earth, conjoined with the extraordinary effusions of the Spirit now manifest, and to be experienced, are the prophetic tokens of the triumph at hand—not a token that Christ will come, but a sure proof that He has come, that He gloriously, though invisibly, walks the earth as its Conqueror and King; melting the mountains of hostile forces by His touch, "traveling in the greatness of His strength, mighty to save." We repeat, He has come, just as the prophet said He would come, "like rain," "as showers that water the earth." He has come, just as the prophet declared that He did come, in the olden time, when He did "terrible things in righteousness."

So the Church may now say, as she said in the days of Jeremiah, "The Lord is with me as a mighty, terrible One. Therefore my persecutors shall stumble; they shall not prevail." Therefore, "Cry out and shout, thou inhabitant of Zion, for great is the Holy One in the midst of thee!" "Let the inhabitants of the rock sing, let them shout from the top of the mountains, for . . . the Lord shall go forth as a mighty man. He shall stir up His jealousy as a man of war. He shall cry, yea, roar. He shall prevail against His enemies." The roar of the battle which shall dash in pieces the "image," is the voice of God who covers His people, but will rain upon the wicked "snars, fire and brimstone, and an horrible tempest."

AFRICAN CONTINENTAL RAILROAD.

BY AUGUSTUS WATSON.

In 1853 an amendment was offered in the Senate to a naval bill, to appropriate \$125,000 for an expedition to the east of Liberia, to open up our trade with the interior of Africa. The expedition was to have been under the charge of Commander Lynch, of Palestine notoriety. After full debate, it was defeated by a tie vote through the influence of Jefferson Davis.

Over twenty-four years having elapsed, with all of the conditions vastly improved, myself, endorsed by Edward S. Morris & Co., Philadelphia, and Liberia coffee merchants, who made the African exhibit at the Centennial, and also endorsed by the American Colonization Society, together memorialized Congress at the last session to appropriate only \$50,000, to make a preliminary survey of a railroad one or two thousand miles to the east of Liberia, and to report upon the country, its population and productions, with the view of extending our trade into the heart of the continent. Not \$50,000 more to be sunk beneath the icebergs of the Arctic, as is proposed, but \$50,000 to be wisely expended in opening up the rich and populous tropics of Africa.

Africa, from the Desert of Sahara to the equator 1,000 miles wide, and extending from the Atlantic to the Indian ocean 4,000 miles long, or about the size of the United States, according to the most reliable travelers compiled in the American Cyclopædia, has a population equaling our own, or about 50,000,000 of people, nearly all negroes, and ranked as at least half civilized. There are regular governments, containing millions of people, living under written laws. About half are pagans, half Mahometans; and about half are slaves. The country is surpassingly rich, has an abundant rainfall, produces all the grains, as also cotton, sugar, coffee and other tropical products. There are innumerable villages, towns, and many walled cities, containing from 10,000 up to 50,000 inhabitants. Over the whole of this vast region, camels, cattle, horses, sheep, goats, and hogs are found in great numbers. The manufactures of Sudan are rude, yet at several cities, and especially Kano, the Manchester of Central Africa, substantial cloths, colored with native indigo, are made in large quantities, and sold all over these interior regions. European and American goods, guns and hardware are also packed by camel caravans and sold at all of the interior cities, where the goods are dear and profits very great. But Africa could purchase one hundred times the present amount of coarse manufactures, hardware and plain agricultural implements, if they could be got into the country, and the productions to pay for the goods be got out to the markets of the world, where they are greatly needed.

It must be plain to every one that such a country could support one railroad through its very centre. It is therefore proposed to make a preliminary survey and report, which would open up the whole subject to both America and Europe. As soon as this report is made, which will certainly be favorable, an African Continental railroad company is to be formed, with subscriptions of stock and sale of bonds in the usual manner, in both America and Europe, and the road be commenced at once. The company is to immediately put on a line of four or six small screw steamers, of 1,000 tons burthen (like the present British weekly line to the west coast), to sail from Boston, New York or Philadelphia, freighted with railroad material, and good for the African trade; to touch at Norfolk and Charleston for colored railroad laborers used to such work, with their families and emigrants. The trips would be made in three weeks, and the return cargoes would be coffee, sugar, palm-oil, camwood, peanuts, ivory, and other African products. As the road penetrated the vast interior, the trade, emigration and number of steamers would be increased rapidly. A grant of twenty to forty miles wide of land would be secured to aid in its construction, which, as the line was completed and the colonization was increased up to 100,000 annually, would become valuable for rent or sale, and aid materially in paying its cost, which would not be more than half that in other countries. Liberia is soon to become one vast coffee and sugar plantation, and as the road penetrates the interior, these valuable products would be raised for scores of miles on either side, which, with the other products of the country enormously increased, would furnish a very large freight business. The single article of salt, which is scarce and dear over the vast interior, but which is made on the coast by evaporation, at a nominal cost, would alone, to so vast a population, secure a profit that would aid materially in paying the cost of the road.

African development has taken rapid strides within the last few years. But as an evidence that what has been done is but the beginning of further and greater effort in this direction, it should be stated that an international commission has been organized in Europe in the last year, composed mainly of citizens of England, France and Germany, with King Leopold, of Belgium, as president. The purpose of the commission is, "for the exploration and civilization of Central Africa south of the equator." As a basis of these concerted movements converging towards the heart of the continent, it was determined to establish a certain number of posts for relief and scientific observation, some on the coast, and some in the interior. "The posts or stations are to be continued from ocean to ocean, and are intended to grow up into towns and marts of trade." "Neither experience nor enthusiasm, large pecuniary resources, diplomatic, or, if need be, even military support, will be wanting, to the success of the undertaking." "From the short interval since the organization of the commission, this international movement has been pushed forward with vigor, and funds have poured into the treasury." "It appears that hundreds of persons who have never given a thought to the exploration of Africa, are now lavish of their contributions to a society whose acting president is a reigning monarch." Such is a synopsis of the purpose and success of the commission to develop Africa.

While European governments have for centuries pushed their explorations into Africa, and year by year are making increased effort in this direction, the United States have done next to nothing, and the result will soon be that we will be shut out from all of the best avenues of trade. The English have purchased the Suez Canal, have extended their control over all of the coast, have annexed the Transvaal republic and secured vast possessions in South Africa, where a railroad from the coast to the diamond fields is being built; and but recently they came near annexing to Sierra Leone, our own colony of Liberia. But with the immediate commencement of the proposed railroad to the very heart of the country, and especially with our millions of civilized colored colonists, which European nations have not, we may in a short time even surpass all of their efforts to colonize, civilize, commercialize, Christianize and abolishize the whole continent of Africa. Egypt is rapidly building a railroad on the upper Nile, which may be turned west to connect with the proposed road, when a short road through Abyssinia would complete the line across the entire continent, which may easily be done in less than half a century.

A single enterprising, patriotic American, James Gordon Bennett, has an expedition in Africa for geographical discovery, which must cost at least \$100,000, or twice the amount asked from our government to open up the needed enterprise of an African civilization railroad. But as the bill to make the appropriation was not even considered, and there may be delay in passing it at the next session, it is submitted that under the urgency of the occasion, whether this amount or even a much larger one should not be made up by subscriptions from chambers of commerce and boards of trade of our commercial and manufacturing cities, to extend our trade among so vast a population needing all kinds of manufactures. Also subscriptions should be made by missionary societies, and by numerous wealthy individuals, as is being done in Europe; all of such sub-

scriptions to be reimbursed by stock or bonds of the African Commercial Railroad. The press, favorable to this enterprise, will please copy this article.

Washington, D. C., June 1, 1877.

OUR ECLECTIC.

GOD KNOWS.

God sets some souls in shades, alone;
They have no daylight of their own;
Only in lives of happier ones
They see the shine of distant suns.

God knows. Content these with thy night,
Thy greater heaven hath grander light,
To-day is close; the hours are small;
Thou st'st afar, and hast them all.

Lose the less joy that doth but blind;
Reach forth a larger bliss to find;
To-day is brief; the inclusive spheres
Rain raptures of a thousand years.

THE BOOK OF JOB.

The hero of the poem is of a strange land and parentage—a Gentile, certainly, not a Jew. The life, the manners, the customs, are of all varieties and places; Egypt, with its river and its pyramids, is there; the description of mining points to Phœnicia; the settled life in cities, the nomad Arabs, the wandering caravans, the heat of the tropics, and the ice of the north, all are foreign to Canaan, speaking of foreign things and foreign people. No mention, or hint of mention, is there throughout the poem of Jewish traditions or Jewish certainties. We look to find the three friends vindicate themselves, as they so vividly might have done, by appeals to the fertile annals of Israel, to the plagues of Egypt, or the thunders of Sinai. But of all this there is not a word; they are passed by as if they had no existence; and instead of them, when witnesses are required for the power of God, we have strange, un-Hebrew stories of the eastern astronomic mythology, the old wars of the giants, the imprisoned Orion, the wounded dragon, "the sweet influences of the seven stars," and the glittering fragments of the snake Rahab trailing across the northern sky. Again, Job is not the God of Israel, but the father of mankind; we hear nothing of a chosen people, nothing of a special revelation, nothing of peculiar privileges; and in the court of heaven there is a Satan, not the prince of this world and the enemy of God, but the angel of judgment, the accusing spirit whose mission was to walk to and fro over the earth, and carry up to heaven an account of the sins of mankind. We cannot believe that thoughts of this kind arose out of Jerusalem in the days of Josiah. The scenes, the names, and the incidents, are all contrived as if to baffle curiosity—as if, in the very form of the poem, to teach us that it is no story of a single thing which happened once, but that it belongs to humanity itself, and is the drama of the trial of man, with Almighty God and the angels as the spectators of it.—Froude.

OUR BOOK TABLE.

The publication of Mr. Page's LIFE OF THOMAS DE QUINCY has awakened fresh interest in the writings of this remarkable essayist and equally extraordinary man. The fascination awakened by the marvelous story of his fearful struggle with opium, is only surpassed by the attractions of one of the most vivid and charming of styles as a writer. To Mr. J. T. Fields belongs the honor of introducing Mr. De Quincy to American readers, and, indeed, of securing for his British admirers the only collected and authenticated edition of his works. This was a service that the author's grateful writer could not have undertaken for himself; and in a touching introductory note to the first edition, he pays a deserved tribute of gratitude to his American publisher for his zeal and remarkable success in gathering, from many sources not readily accessible, these contributions to periodical literature, every one of which bears the significant stamp of the author's peculiar genius. Mr. Fields' personal reminiscences of De Quincy form one of his most interesting lectures upon the literary men of the first half of the present century, and awaken a strong desire to read everything that came from his pen. The American copyright of De Quincy's works is now owned by Messrs. Hurd & Houghton. They are issuing a complete edition of them in twelve beautiful duodecimo volumes, from the Riverside press. This edition is printed from the Edinburgh, which was reprinted from the American, and revised by the author. The present combines all the changes and additions that were made when this was issued. A new and better arrangement has been secured, and in the final volume a full index of the entire series will be given. None of the gathered quarterly and periodical articles contributed by the remarkable corps of writers, which originated and sustained the Edinburgh Review, have a more permanent value or marked peculiarity than those of De Quincy. They do not deal so much with general politics or general literature, but are autobiographical, metaphysical, reminiscences of persons of note, and delightful essays upon a great variety of subjects. He has a flavor of Sidney Smith, of Charles Lamb, of Coleridge, and of Carlyle, but is always himself, and at times transcends them all in the brilliancy of his imagination and the charm of his descriptions. The present, as the author, after a life singularly protracted in view of his great infirmity, has "joined the side of the majority," will probably be the final edition of his works. It is a noble monument of his genius, and bears his final emanations. It is one of those sets of books that have a perennial charm. They will bear constant reading, and no library of any size can afford to be without them upon its shelves. J. P. Mage has the work for sale. Ten of the twelve volumes are issued, and the remaining two will soon follow.

THOMAS DE QUINCY: His Life and Writings, with Unpublished Correspondence, by H. A. Page. In two volumes, duodecimo, 398, 362 pp. Price \$2.00 a volume. New York: Published by Scribner, Armstrong & Co. For sale in Boston by H. A. Young & Co. The engraved portrait in the first volume of the memoirs, as compared with that in the first volume of his collected works, noticed above, shows the terrible

ravages of disease, and of his life-long habit of opium-eating, upon him. He has largely written his own life, as no other person could, especially his interior life, and his mysterious and awful experiences while a subject and a slave of opium. But the interesting outward story of his life was necessarily left to other hands. The author has enjoyed every possible facility for doing ample justice to his peculiar and interesting subject. The cultivated daughters and intelligent friends of De Quincy gave him their personal recollections, and all his correspondence and private papers were placed in his hands. It is not an ordinary life. It is full of strange, and almost startling and terrible incidents. It is a record, portions of which will be read with deep sadness, and sometimes a shudder, but there are great stretches of beautiful domestic enjoyment and social pleasures; and his literary successes and triumphs form a pleasing oasis amid the desert wastes of solitude and nervous suffering. The book is invested with an intense interest for all readers of De Quincy's works; while those that first read this graphic sketch of his life and literary labors, will seek eagerly to peruse the essays, the history, and reception of which are here recorded.

We have received Parts III and IV of THE HISTORY OF THE CITY OF NEW YORK, by Mrs. Martha J. Lamb, published by A. S. Barnes & Co., New York, and sold by subscription, for fifty cents a number. The last issue brings the record down to 1868. The story at that time was rapidly advancing in population and business, under the vigorous administration of Gov. Stryker. The great breadth and value of this work is made more and more apparent as it advances, and its interest will increase as it reaches into the succeeding century, and accords with an excellent motto. The author appears, with impressive lessons and comforting words of a little old dog and his companions, whose actual portraits, copied from photographs, are given. It is a wholesome and entertaining little volume, the incidents all actual occurrences, and will be the delight of hundreds of little readers. It comes at an hour when "our poets" are having a hard time of it. Some of them have been using their teeth too freely, and a sharp crusade is declared against them; but the poets in this little volume will do no harm, and its story will be a powerful plea for mercy in behalf of their living brothers.

DOCTOR PAPA, by Sophie May. Illustrated, Lee & Shepard, 169 pp. Price 75 cents. Nothing further is necessary than this simple announcement of one of the books of this very popular *non plume*, to create a *favor* in the family. The older members, as well as the children, will be eager to receive it, to read it to the little ones; and what silence, and joyous laughter, and tender tears will follow! It is a benediction to the nursery. A blessing upon the bright authors!

G. P. Putnam's Sons, New York, publish, in a handsome little volume, three memorial discourses of President P. A. Chadbourne, of Williams College. The volume is entitled THE HOPE OF THE RIGHTEOUS. The sermons were delivered at the funerals of Prof. Albert Hopkins, Rev. Dr. Nahum Gale, and Rev. Dr. N. H. Griffin. The volume is introduced by a short preface, written with much simplicity and true pathos, recounting the personal relations of the preacher with his deceased friends. The discourses are largely sketches of life, character and labors, with impressive lessons and comforting words for the bereaved. It is a very touching and beautiful manual of Christian instruction for hours of bereavement.

THE CHRISTIAN WAY; Whether It Leads, and How to Go on, by Washington Gladden, 16mo, 142 pp. We know of no more vigorous, no fresher or more attractive, ethical writer than the author of these volumes. He is an original thinker, very positive in his opinions, and not at all afraid to be in the minority of the hour. We have often been disposed to differ with his positions as an editor, and cannot hold him in the little volume which we notice next to this; but these practical chapters upon business and every-day morals, and upon the elements of a manly Christian character, we accept with unqualified heartiness. It is a capital book to be circulated among our young people, and a blessing in many ways would it be to them if they could be persuaded carefully to read it.

The other volume referred to is from the same publishing house, newly issued in paper covers, and entitled WAS BROUSSON ALCOOT'S SCHOOL A TYPE OF GOD'S MORAL GOVERNMENT? A Review of Joseph Cook's Theory of the Atonement, by Washington Gladden. We are free to admit that the writer presents a candid, keen and disturbing criticism of some of the positions of the Monday lecturer. We felt the same difficulties ourselves when listening to them; but were only the more convinced of the difficulty of clearly establishing the Scriptural theory of the Atonement by the "scientific process." It has transcendental issues, and the spiritual necessity of a correct interpretation. But we have just as much, if not more, trouble to adjust Mr. Gladden's own dogmas with the direct affirmations of the New Testament. The latter are still stumbling-blocks to some excellent Hebrews, and a folly to cultivated Greeks, but they singularly meet the spiritual necessities of humble hearts that rest upon their apparent and liberal assertion of divine truth. The little book is lively reading in this warm weather, and will be a rich out for our sharp-seers to divines to crack.

VATICANISM UNMASKED; or, Romanism in the United States, by a Puritan of the Nineteenth Century (published by the Principals Club, Cambridge, and for sale by A. Williams & Co.), is a pamphlet of 115 pp. The little volume is a rare specimen of modern imprecatory psalms. It is a downright, unqualified, but not unconvincing, series of sharp denunciations of Romanism, Democracy and Southern Despotism—a trinity which the writers heartily detest, and which they denounce with an amazing relish and unweary reiteration. It is quite evident that Wendell Phillips, Senator Blaine, and the heroic divine of the New England Conference will not be permitted to enjoy their honors unshared.

NEW MUSIC. From Oliver Ditson & Co.: Instrumental—Romance for Piano, by Th. Giesse; Marche Religieuse, by Ch. Gounod; Vocal—"Noblesse pas sa fenetre" by E. L'epine; Drifting, contraalto song, by Grace R. Eliot; Time of Youth, vocal duet, by Ciro Pissati; Heart's Longings, by H. P. Danks.

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ZION'S HERALD.

THURSDAY, JUNE 21, 1877.

If Protestant Christians would only be as loyal to Christ as the Roman Catholics are to their Pope, the redemption of the world would certainly draw nigh. The American "pilgrims" who have just visited the Vatican, laid at his feet more than a million and a half of dollars as their offering of affection and almost worship. The *Catholic Review* pleads earnestly for the restoration of his temporal power to the Pope, and prophesies confidently that it is a coming event not long to be delayed. It declares it to be "an absolute necessity in the nature of things." Would Mr. Cook accept this as an intuitive truth? It declares that "the Christian conscience cannot rest while the head of Christendom is forever under restraint and surveillance." It sees, as it asserts, that divine retributions are about to fall upon the nations, because they do not interpose for the re-establisment of the Roman father: "There is coming in the dim future, but near us now, a reckoning-time for nations, when, if they wish to continue to exist at all, they must fall back on the old principles of right and wrong, and rebuild themselves on justice;" all of which is eminently true if interpreted from a Scriptural standpoint. But our Catholic editor thus explains his meaning: "The first act of international justice is the restoration to freedom and to the rights of the Vicar of Christ on earth, the visible head of the Christian Church, the spiritual Father of nations, and the Prince of Peace!" What higher title could be given for the Lord Christ himself! The Pope's present sufferings cannot be very appalling to earth or heaven! If freedom and justice be bestowed by the rulers of Europe upon their several peoples, and Jesus Christ, the true Prince of Peace, be accepted, obeyed, and loved by prince and people, the prophesied *menace* need not be feared.

During the last twenty-five years, Methodism in New England has been externally rebuilt. New churches have gone up in all directions; old ones have been improved. As a result we inherit, in many instances, from the prosperous past the burden of church debts which, in these more stringent times, are anything but comfortable. As, however, they belong to the order of inevitables, we must exercise the great virtue of holding still, with a firm grip, till such a time as the burden can be laid off. To throw it off at once may prove more fatal than to hold it an indefinite period. We have enjoyed the season of prosperity; we must now endure that of adversity. The experience is a hard one, but will not hurt us half as much as we may at first suppose. We never know what burdens we can take and still be comfortable, till we try.

In such an exigency, it is important to husband our resources. Make each penny tell; do not let one be lost. Get all hands enlisted, all hearts united. Give a long pull, a strong pull, a pull altogether, and we may be sure the trouble will be survived, and that we shall sail out, in due time, into a fairer sea. These bitter experiences should teach and impress the further lesson of economy and wisdom in our future undertakings. Do not build too large. Be sure not to build expensively without abundant means at hand. In any considerable church enterprise, it is easy to sink several thousand dollars out of sight. The ornamental is more expensive than the useful. Secure the room you need in a neat but as inexpensive form as possible. The ease of freedom from debt will be found preferable to the constraint and anxiety of indebted elegance.

The best evidence that you are a Christian is found in your spiritual state and temper. You may perform many of the outward duties of religion, and yet not be genuinely religious. Religion has its seat in the heart. It is a union of the soul with God, a passing out of self and the world into the Divine. When our nature is renewed by grace, it gravitates towards God; it grows like to Him, and longs to know Him more perfectly and to enjoy Him more completely. The soul is touched and charged with a heavenly magnetism, and trembles restlessly, like the magnetic needle, till it finds its polar centre and rest in the Lord Jesus. It is you are Christ's, you are attracted towards Christ, and find your supreme delight in Him.

Men like a genial life. Sunshine is as important in our social relations as in nature. A sour disposition chills and repulses every bud of hope about us; a sunny soul kindles into a glow of life, and freshens the whole circle in which it moves. Men, like plants, reach forth towards the sun; they dread the darkness, the chill air; they seek warmth and light.

A demure, melancholic man is at a disadvantage. Men are repelled by his very as-

pect. They instinctively feel that he has no Gospel for them—that he cannot possibly do them any good. Gloom is the liver of the devil, and in this guise a disciple of the Lord Jesus cannot properly set forth the glad tidings.

Your religion commends itself most, when your own life is irradiated and glorified by it. Men want to see your Gospel tested in your conduct and temper. They will not make great allowance for your sins; they expect the grace of God to eradicate sin, and to fill the soul overflowingly with God. They want to see your face shine, to observe the kindling of hope, the radiance, the glow of sacred joy.

Mr. Lewis Jackson, the faithful and able secretary of the City Missionary Society of New York, gives, in the *Observer* of June 14, his usual annual statement of the Christian benevolence of the country, and the special charities of the city of New York. The great national boards, like those of the Bible, Tract and Sunday-school Union societies, with the various denominational home and foreign missions, educational and temperance societies, raised last year, as heavy as was the financial pressure, the grand sum of \$6,094,608.94. About all of this, what may have been donated to the American Bible Society, was contributed by evangelical Christians, so called; so that it is very apparent, that the "old creeds" have lost their hold neither upon the confidence nor hearty support of the Churches. The great body of this money is a pure, unselfish offering, through love for the Lord Jesus, and in obedience to His command, not so much for the establishment of denominational foundations, as for the general spread of truth, the elevation of the race, the succor of the wretched, and the evangelization of the world. Christ was never dearer to the hearts of believers; there were never more of them in the world than to-day; and there never was an hour when the Christian Church was more confident of the ultimate and early triumph of her Master over the faith and affectionate obedience of the world.

The local societies and charitable associations of New York city raised, according to the estimate of Mr. Jackson, \$4,000,000.00; which speaks well for the Christian influences which pervade this great metropolis, with all its adverse elements. There must be a gracious leaven in its population of a million, which, if it does not leaven the whole lump, will certainly preserve it from utter corruption.

A devout life has untold power. Like the forces of nature it is often hidden or obscure, but it holds and shakes the world. Men may refuse to hear your preaching; they are not able to evade the argument of a blameless and holy life. The aroma of it fills all the atmosphere; its doctrine distills like the gentle dew, or like the small rain on the mown grass; its lines go out through all the earth, its words to the end of the world; there is no speech nor language where its voice is not heard.

Your religion, to be of any worth, must be such a life. Profession is well, but it is only the gateway to the life—only the sign of the inward substance. The Gospel was not proclaimed to give you a creed, but to render possible to you a devout life. You will be a power among men, not in proportion to your knowledge, or your natural endowment, but in proportion to the sanctity and fulness of your religious life.

In the members of the Free Religion Association we have genuine specimens of the descendants of Diogenes. At high noon they are out, like their intellectual ancestor, with their little horn lanterns, in search of a religion. Claiming to be pre-eminently religious, they are not at all settled as to what religion is. They are in search of that valuable commodity. Of many minds, a motley crew, they grope at noon-day, confident only that the world is in total eclipse. Sad would it be for the world, if that were the case, and no other illumination were at hand than that of these farthing rush-lights. If the blind lead the blind, according to the old proverb, how can they fall to fall into the ditch?

Your temper and life will have much to do with your success or failure in commanding the Gospel to your fellow-men. Men will not separate you from the message you bring, or rather, they will see the Gospel through you. Unattractive yourself, it will not be possible for you to make your message attractive to those who hear. They will read the divine mind in you. The Church has been well said to be the world's Bible. If you would have men hear you, be sure to translate the Gospel into your life. Put it in bold and burning letters; capitalize it.

INDUSTRIAL EDUCATION.

A very interesting discussion was held two weeks since, in the hall of the board of trade, and under its direction, upon the subject of industrial education. Leading educators of the State were invited to be present, and were called upon to speak. The necessity of giving more attention to this neglected branch of education was fully shown by a series of impressive statistics which were presented, exhibiting the amount of capital invested in mechanical business and various forms of productive industry, and the prevailing tendency of boys, at the present time, to avoid manual labor, to seek for clerical positions, and to enter the professions; and the danger of over-crowding certain lines of business, not so exacting in demand upon physical labor, neither and more inviting in their character, to the neglect of the most valuable and useful trades, the cultivation of the soil, and important manufacturing business, which would assure them of a certain livelihood, if not a speculative fortune.

Very interesting accounts were given, in the speeches of the occasion, of successful industrial and technical schools

established in different European countries. An experiment of this kind is in course of trial in Boston, at the School of Technology. Such a school was established several years since in Worcester, and has annually graduated a number of pupils trained to the use of tools. Our agricultural colleges were constituted, at first, with such an idea as a basis, and as their chief *raison d'être*. For many years, a number of our Conference seminaries had provisions for manual labor. Not a few of our well-known ministers, while at Kent's Hill or Wilbraham, worked industriously upon the farm, made shoes, or followed the trade of the joiner. Middletown began quite bravely with its carpenter's shop, and it was the pet idea of the founder of Cornell University that such provision should be made for manual labor, that any farmer's or mechanic's son, that desired so to do, might pay his way through college by the labor of his hands. In every instance, in the case of seminaries and colleges, after a short experiment, the manual labor process of securing an education has been given up, except in individual examples, where there are special qualifications and indomitable perseverance.

There has been a growing impression in the community that the increased facilities for securing a public and quite liberal education have worked out certain very vicious and unhappy results; that our young people are lifted, by this intellectual discipline, out of their proper spheres, are made to despise manual labor, are prompted to seek a light work, such as the positions of clerks, and, without special natural aptitudes, to throw themselves into overstocked professions; and that in this way the industries of the land are limited, and the young people are exposed to a life of uncertainties and unwholesome expedients, often resulting in temptations to fraud and crime. It is urged, that during nearly the whole period when a youth ought to be learning how to provide a living for himself and those that will ultimately be depending upon him, he is doing nothing of the kind; he remains utterly unfitted for business, and has acquired such a disreputable physical labor, that the only employment for which he is best fitted, and which alone promises him a certain support, has become entirely ungenial to him, and he starts out without any practical training, to take up any position that offers, where the labor is light, and of such a character as to permit him to dress like a gentleman. The sufferings and temptations of these thousands of young clerks, out of positions during the late protracted period of business prostration, has been pitiful. And this, among other things, has set thoughtful men to inquiring as to what can be done to remedy so serious an evil.

It is almost a universal impression, that, if it were possible, it would be a consummation greatly to be desired, to connect some form of manual labor with our public school system. One of the most cultivated teachers of Boston, of the past generation, and one who was long a member of the State Board of Education, visited, some time since, the House of Refuge at New York. Here are eight hundred boys, from seven to twenty years of age. Every day, from four to five hours, these boys are engaged in various forms of shop or farm work. They learn as much in their one session (if not more), as the average public school boys in their double session, and, besides this, they acquire a trade, form habits of industry, and secure robust physical health. Here, said Mr. George B. Emerson, is the missing link in the public school system. It is just what is needed throughout all our schools.

The chief and most obvious objection has been the difficulty of securing a variety of forms of industry adapted to the age and unskilled condition of the pupils. The answer to this, is, that it is not so important to teach a young person the trade that he will be expected to follow hereafter, as to train him in habits of industry; to develop practically his muscles; to make labor honorable and grateful to him; to break up this strange reluctance to enter upon manual pursuits in the shop and on the farm, rather than to covet the womanly work of the counter and the desk. It is not an increase of learning, or the legitimate influence of the schools, that turns our young people away from the plough, the anvil, and the foundry. It is the prevailing false sentiment in the home, and the entire absence of real, physical labor, during the early childhood. If our practical educators will inaugurate, in a few of our conspicuous cities or towns, a work-shop of some description, or a nursery, a conservatory, or a garden farm, or a chair seat, or carpenter's establishment, or any form of honest industry in connection with the public schools, and secure two or three hours daily of manual labor, we have no doubt the experiment will be rapidly initiated. It will be found to be equally useful to mind and body—one of the most admirable forms of training to the whole person; it will prepare the way for the choice of many pursuits in after life; it will give the lad something to fall back upon, as a means of earning his daily bread, and secure for him a practical skill in common affairs which will be of inestimable service to him, should he afterwards plead at the bar or preach from the pulpit. It matters comparatively little what the trade or employment is, but the habit of industry and the physical training will be invaluable to him as long as he lives. The experiment of sewing, on the part of

girls, has already been tried with excellent success in our Boston schools. Who will be the Columbus to discover a new continent for the boys?

THE OLD METHODIST LINE.

It has always been claimed for the Methodist system that it is flexible enough to adapt itself to all changes of circumstance, and still do its work. We see no reason as yet for the abandonment of the claim. It has undergone several important modifications in the course of its history, by which it won an increased efficiency, and, as occasion shall arise, it will doubtless do so in the future. New times often demand new methods, and we trust we shall ever be prompt to both see the necessity and seize the opportunity as they arise. It does not follow, however, that the discoveries made by other denominations are always new except to themselves, or that we should go into raptures over them unless because our brethren have found out the value of methods which Methodists have successfully used for generations.

But if others are using our "thunder" to the advantage of the cause of our common Lord, we ought to rejoice and be glad. There is no patent on anything in the Lord's kingdom; and it is quite possible that in seizing and using these old methods, some new adaptation or expansion of them may providentially occur, which will double their efficiency. Thus, Wesley's society meeting grew out of his proposing to those who sought his counsel that they should together meet him at a given time and place, instead of requiring of him the visits to them which he found impossible; and his class system, as a spiritual agency, resulted from a happy thought of making money collectors watchmen over souls as well. So we hail most heartily every movement that awakens slumbering souls to repentance of sin, or builds up believers in holiness.

The very principle of this progressiveness makes us also, in some respects, tenaciously conservative of those truths and measures which have proved of such utility hitherto—spiritually, we mean, for we purposely exclude all ecclesiastical questions from our present thought. We must continue to be a revival Church, striving always to win sinners to Christ. Our history has been full of revival, as its beginning was nothing but a revival. Only thus can our remarkable denominational growth be explained. The burden of the Lord rested upon those old itinerants who planted their standard within a few years in every State of the Union, and kept pace in their onward march with the advancing frontier. The conviction was burned in their souls that they were raised up "to reform the continent and spread Scriptural holiness over these lands;" and they meant to do it. They saw sinners sleeping and perishing, and could not rest until they saw them repenting; and when they had led them to Christ, their next step was to bring them under spiritual nurture. They worked for results, and expected a harvest.

It is one thing to convert a sinner, and it is another to keep him converted. Methodism has always insisted on a penitent religious experience, teaching the penitent that he might know his sins forgiven, and urging him not to rest without this knowledge. Its persistent inquiries into the spiritual state of the membership have compelled a frequent personal self-examination, which, as one result, has undoubtedly led many thousands who had lost acceptance with God, to abandon their profession. It is better to be without backslidden Church members than to retain them and let them believe they are in the highway to heaven. But this regimen has also had the result of helping upward those who would try to be steadfast. Now, we cannot dispense with the class-meeting. It is just the place for the young convert, where he can learn from the experience of older Christians, keep in sympathy with the whole spiritual of his brethren, and gain such counsel and instruction from a watchful and pious leader as will aid in his growth. Nor can the older members of the brotherhood wisely neglect it; for every Christian, even the holiest, needs that peculiar help which cannot be had without the fellowship in which the inner life is the theme of conversation. A canvass of those who have not been in such a meeting for a year, and have adopted no substitute for it in which personal religious experience is made prominent, will reveal a loss in them of love, faith, and spiritual power. They are not all young converts who backslide.

Old Methodism insisted on active work by every man and woman. It tolerated no drones, and had no shelf for sleeping members. Every believer was to be a propagandist of the faith—a co-worker with Christ. It unfortunately has fallen out that we have now many in our ranks who never learned to work for other souls, or, if they learned, they have lost its memory. They are not witnesses of Jesus, in public or in private; they strive to save no souls but their own; they fail of that spiritual growth of which Christian activity is an essential condition. Keeping up the Church social, and working for fairs and festivals, is not the cross beneath which lies the crown. New Methodism can find no substitute for good, hard, personal Christian work, of such a kind as implies a belief that sinners are not to be saved without effort; and the indications of the hour reveal a blessed awakening among many of our laymen to a sense of its absolute necessity. Certain it is, that if the world is ever converted, it will be by working for it.

The old Methodist believed in the Holy Ghost and the power from on high, and on this line we are proposing still to travel. There is nothing else that will answer. Eloquent rhapsodies may attract the crowd who are looking after Sunday amusements, and so will the praise-meeting with full brass band, or the Sunday-school concert—all doubtful expedients in these days of a tendency to the superficial and exciting in religion, instead of to the deep conviction and the straightforward principle. For all such questionable agencies men filled with the Spirit have no time or need, and the song of praise that inspired souls sing in the social meeting carries with it an irresistible power. Oh! give us in our pulpits men like Barnabas, "full of the Holy Ghost and of faith," and in our pews men and women clothed with power from on high; and it will surely be that souls will be saved, and the Church of God will enlarge its borders and put on strength. While we lay hold of every new instrument of good, may we hold fast all things that we have successfully tested.

BISHOP ANDREWS AND OUR ITALIAN WORK.

Bishop Andrews, in a letter to the Missionary secretaries, says: "In addition to the time occupied in Rome by our mission meeting and other conference with our brethren there, I was able to spend some time at Naples and at Milan, where our missionary pastors, Brothers Ravi and Mill, both speak English fluently. I have not hastened to report to you the impressions made by this intercourse with our laborers in the Italian field, as I saw nothing in the mission requiring instant attention, or likely to excite new interest in its operation."

"I believe the strong impression of those who have previously visited our work in Italy is favorable to the fitness of Dr. Vernon for the superintendency. In this I heartily concur. I judge that his command of the Italian tongue is good—so good that his addresses in it are not only understood readily, but are attractive and impressive. All his brethren in the mission with whom I conversed, expressed their confidence in, and affection toward him. From himself I learned that one or two had indulged in some criticism at certain points; but I heard nothing of this from any others." Other very flattering remarks occur, but Dr. Vernon at least would not thank us for giving them publicity, and the Bishop meant them for the officers of the Society.

There is nothing in connection with our work in Italy to which our people look with greater interest than to the character of the native ministry in our Church there. We shall, for reasons of propriety on the mission field itself, omit the names of the preachers whom the Bishop specially mentions. He says of Dr. Vernon's assistants, that "they differ widely among themselves as to their ability for the work. Some are plain, sensible men, who seem by diligence to be moderately successful. Some are men of marked culture, and of special adaptation to the ministry. Among them is one who is at once a scholar and an evangelist, having unusual power to win and hold men. Another, whom I recall, is learned and thoughtful, the philosophic theologian, *par excellence*, of the mission, exceedingly devout, yet not proven to have wide popular power. Still another is also a scholar and a *literateur* of marked ability, and during the last year has shown an aptitude for evangelic work, the lack of which previously had caused no little question as to the probable usefulness of his ministry. These are probably the ablest men in the mission. Some others may have a success equal to the average of them."

The Bishop speaks of the difficulty of finding persons who understand the Protestant meaning of spirituality. Brother Thompson, of Montevideo, is reported to have said in the Chicago missionary meeting that there was no word with which to express the grace of God in the heart, in the Spanish tongue, and that hence there arose a great difficulty in explaining what they meant. He said that in their desperation they turned to prayer, and God taught the people what they meant by a "revival" of religion. This same trouble will be found in all Romanist countries. Bishop Andrews says: "Dr. Vernon speaks of the difficulty of finding men whose views and experience of spiritual religion are such as are desirable. Even the honest inquirers among the Italians are inclined to think of Christianity as merely a system of doctrines to be held, and of duties to be performed, without distinctly recognizing the transforming work of the Holy Spirit. Even those who enter the ministry need to be trained to a distinct recognition and experience of the 'life of God in the soul of man.' In all the evangelic Churches some preach who have learned only the alphabet of Christianity, and the result of their labor is proportionately small. Dr. Vernon thinks that in spiritual life the members of the mission are improving, and hopes, therefore, for increased success."

"The results thus far obtained in the Italy mission are perhaps all that can be reasonably expected. Dr. Vernon has drawn around him a company of intelligent and faithful laborers. In this he has been signally favored. These brethren are at work, and in some places have good congregations, and a considerable Church membership, as the returns show. Probably in these respects they equal any other foreign mission in Italy. The Waldensians in some cities have quite a large resident population, by which their congrega-

tions are made larger than those of other Churches.

"As in most like cases, the congregations and membership are of those in lowly life. Some few of the higher classes have been drawn to the Gospel, but, as of old, 'not many mighty, not many noble are called.' There is no reason to doubt that the opinions of the higher classes, even more than those of the lower, are adverse to the Romish Church. But it is quite another thing to secure their personal adherence to the law and Gospel of Christ."

Next to the character of the native ministry, our people are eager in these days to know of the hold the missionary work is taking in various lands, and of its probable permanence and aggressiveness, as these are expressed in the matter of self-support. There is little doubt but that this, as a special test of progress and permanence, has only a relative value, important as it is in itself. Some nations have an aptitude, a genius, for the sort of financing which will make it easy for them to develop this branch of the work more rapidly than others. It was recently shown in the Exeter Hall meetings that a spirit of intolerance, among the Chinese, was giving way to a spirit of competition. They were sending out missionaries to defend their faith. One of the plans for supporting these missionaries, as given at the meetings, was as follows:—

"To take up the cases of small trading places with two or three hundred shops in them. Let a trustworthy man take the thing in hand, and ask each shop to contribute two cash a day (about half a farthing). The street watchman or constable might collect it, and take care that there are no shabby excuses. From the whole of the two hundred shops four hundred cash would be collected. (What a perfect genius for penny a week and shilling a quarter these people have! They have an innate aptitude for our type of finance and organization, and are bound to become Methodists some day.) Of this four hundred cash, fifty cash a day might be given to the man who collected it and put the preaching room in order, and three hundred and fifty cash would be left for the preacher. At the outset it might be well to put by two or three days' contributions for incidental expenses, and then afterwards engage a preacher and get to work," etc., etc.

We might illustrate the diversity of genius for this sort of work in the several mission fields. In India our missionaries endeavor to see that the native converts give at least as much to the cause of Christ as they were wont to do to heathenism. Now our people may have thought that converted Romanists were just the people from whom to expect a self-supporting Church at an early day. We think it, therefore, all-important that great prominence and heed be given to what Bishop Andrews says in this particular of our Church in Italy.

The Bishop says: "In connection with the poverty of our Churches, and, indeed, of the whole Italian population, it is to be noted the fact that the Italians have not been trained to giving, even in the Romish Church. That systematic exaction of supplies from its votaries, which we so often note in America, has no place in Italy. The Churches are endowed, some of them largely; and little demand is made for the current support of the ministry and Church services. Small fees for weddings, funerals, and masses comprise about the whole of the gifts of the living for Church purposes. The dying often give largely under the manipulations of the priests."

"I suppose it may be truthfully added, that no nation is more suspected of habitual dishonesty and untruthfulness in financial affairs than the Italian. Mutual distrust is wide-spread and constant, and religionists are as little credited with unselfishness as any others."

"Now, out of all this grows serious difficulty in the way of supporting the ministry, building churches, and providing for all the demands of a growing Church. At the best, resources are small; a new habit has to be created; and they who must, under God, create it, are sensitive to the suspicions of selfishness which even ordinary urgency would engender. A miracle of grace only can raise up self-supporting and aggressive Churches in this population, which for two thousand years has been accustomed to draw titles from all the world."

The closing sentence of this quotation is specially significant. The Romish Church systematically demoralizes and impoverishes a land. "I am a Roman," once meant that a man belonged to a stalwart race. Now it means that he belongs to a nation of beggars at home, or to those represented abroad by the barrel-organ and the image-board, and whose patron goddess is that toothless old crone of the nations, seated on the seven hills. This is apparently a fair day for Protestant work in Italy. We should improve it, and not be surprised if we find "rocks ahead."

MISSION ROOMS.

Editorial Items.

Last week was a pleasant one for the happy Principal of the young ladies' seminary on the beautiful green height in Andover, Mass. It was in its glory. The weather was perfect, and the beauty of June, in flower and fragrance, and in its harmony of natural melodies, was at its height. The old love for this fair Eden seemed to be unusually awakened, and crowds of former students returned to renew their earlier memories and affections. The closing exercises were varied and numerous—examinations, musical festivals, addresses, feasts upon the lawn, social receptions, and graduating exercises; a bewildering maze of attractive services followed each other in rapid succession. It is no wonder that the utmost capacity of the building was tested, and that the trustees felt it to be imperative to add another wing to the commodious building.

What Principal Bragdon forgets to provide on such occasions may be safely left out from all seminary commencements! We were only able to attend the exercises of the graduating class. Four young ladies flashed their training at Lasell. Among them was Miss Ida M. Phillips, daughter of our excellent book agent in New York, who, with Mrs. Phillips, was present on this interesting occasion. Miss Phillips read a specially well-written paper. It was quite mature in its thought, full of excellent sense gracefully expressed, and finely read. All the papers were of more than average ability. The sentiments they embodied were eminently wholesome, practical, and exhibited good mental resources and the results of careful training. Principal Bragdon has no peer in his valedictory addresses. They are simple, natural, thoughtful, comprehensive and tender. We always feel a little ashamed, we hardly know why, to have to use a handkerchief in public; but, really, he brought us, with his touching and devout sentiments, into a remarkably mellow condition. We have no doubt somebody will be moved to write an ample account of the whole affair. We have only referred to the strong and favorable impression received during the few hours of our visit to this notable school.

In the *Southwestern Christian Advocate* of June 7, is published, in full, an address delivered by Rev. C. S. Smith, pastor of Clark Chapel M. E. Church, Nashville, Tenn., before the Educational and Endowment Association of Central Tennessee College. It is a very able and thoughtful discourse, marked both by its vigor and its eloquence. It is the address of a cultivated and intelligent colored minister to his brethren, setting forth, as only one in personal sympathy with them, and having a familiar knowledge of their conditions and wants could, the present opportunities before him, and the demands upon their responsibilities and obligations. He inculcates diligence, careful self-education, the necessity of a solemn purpose in life, unyielding perseverance, and a self-sacrificing support of the educational institutions which promise so much for themselves and their children. It ought to be delivered before all the Conferences of our brethren of color, and wherever a goodly company can be gathered together. From these audiences no white man should be excluded, for his lessons are equally as valuable, impressive and practical for the man of English blood as for his African brother. Like a national almanac it is "calculated" for every latitude and each meridian.

In the late Boston University Commencement, no department showed to better advantage than the School of Oratory. Prof. Munroe here had a certain advantage over his associates. His pupils had the ear of the audience, and held it so well as to command his rhetorical and dramatic talents. The school of oratory was the mouth-piece, as it were, for all the other schools, so that in exhibiting their good things Prof. Munroe necessarily kept his in front. The one thing to be said of his work is that it is natural. Each man is brought out on his own blue; there is no servile imitation. Nobody hears Munroe in hearing his pupils. There is nothing more distasteful than the tone and mannerism of a school, especially in public speakers. Men made on different patterns are in this way pressed into a common mold, so that in hearing one of them, you hear all. To an unusual extent this school retains individuality, giving to each man the expression natural to his or, gamism and temperament, and that expression, it ought to be added, is clear and forceful. Such results will go far to lend popularity to this department of the university.

One of the most vigorous branches of the Woman's Christian Temperance Union, is the Bangor city auxiliary. It has just summed up its formal work for the past year, and made, through its corresponding secretary, Mary Crosby, a report that must have been an occasion of the greatest gratification to its members and the Christian people of the city. It has taken a broad sweep in its benign work, holding weekly meetings for prayer and Christian conference, gathering and instructing the young, aiding the families of the wretched sufferers from intemperance, not forgetting the virtuous and struggling with the rum-seller, distributing as widely as possible a wholesome Christian and temperance literature, visiting the lock-up with a cup of coffee and the pledge, and using all judicious measures, such as lectures and sermons, to keep the community alive to the importance of sustaining the temperance "form and standing by those who are struggling against their appetites. Among the efficient workers, as in previous years, Mrs. Benjamin Plumer's name is mentioned in the report. Her zeal and her faith remain unbroken, as may be also said of the other glorious working Christian women associated together in this efficient society.

At the late great Centennial fair, it was found that the chief European nations weighed and measured their goods by the "metric system," so called, and their orders for goods and manufactured articles, from merchants and mechanics in this country, were based upon a new and scientific basis of measurement. Mr. B. G. Northrop, secretary of the Connecticut Board of Education, was requested, in a report he made upon the educational exhibitions, especially of European nations, at the Centennial, to give a full account of the origin, nature, and details of the metric system. His report, which makes an octavo pamphlet of over one hundred pages, published by A. S. Barnes & Co., New York, is nearly one half of it devoted to a full, able, and very clear discussion and illustration of the system. It is illustrated by a handsome panoramic picture of the Centennial building, with all the distances measured by the new mode. The remainder of this valuable pamphlet is devoted to a description of the school furniture, apparatus and courses of study, of the different nations represented, pointing out the advantages, in many respects, of our American system. It also sets forth the peculiar and beautiful pet hobby of the cultivated secretary himself—the adorning of our villages by the establishing of societies for the planting of trees, and for the improvement of squares, streets and public grounds. This practical, aesthetic idea of the secretary has developed into a wonderful arboreal *renaissance* in Connecticut, and other States where Mr. Northrop has been called to lecture. He is now about to visit Europe to examine experiments in arboriculture, technical schools, and plans for replanting with trees lands devastated of their native forests. His report will be looked for with interest. Meanwhile his crowded pamphlet should be carefully read. The metric system, especially, demands immediate attention from educators, and should be carefully taught in our higher grammar classes and in the high schools and academies.

Mary Carpenter, whose death in England was announced last week by the telegraph, was one of the best-known writers upon juvenile reform and prison discipline. She

THE SUNDAY SCHOOL.

Third Quarter.
Sunday, July 1.

Lesson I. Acts xiii, 1-13.

BY REV. W. E. HUNTINGTON.

PAUL IN CYPRUS.

The closing lessons of last year introduced us to the most remarkable character of the apostolic Church. The biography of Paul is, in a large measure, the history of the Church of his time. In a better sense than that in which the great monarch of the French said, "the king is the State," we might say, the Church (on its human side) was Paul; for he was so ubiquitous, that he inspired the scattered Churches of widely separated cities by frequent visits or letters; his energy was so untiring that the strong, steady pulse of his own life quickened multitudes who might have faded without him; his personality was so large, and yet so pliant, that he could be "all things to all men" without sacrificing piety before Roman king or Athenian scholar, on the one hand, or losing sight of his real dignity as a scholarly Christian when talking with the narrowest Hebrew Pharisee on the other. He had been commissioned to preach the Gospel to the Gentiles, and was now entering upon the vast work. Paul and Barnabas had been sent by the Christians of Antioch with benevolent mission to the disciples of Jerusalem who were suffering under the death caused by a wide-spread famine. Having returned to Antioch after the death caused by a wide-spread famine, these same apostles were designated by the Holy Ghost for an evangelizing effort for the heathen in Cyprus.

Certain prophets and teachers. The Church at Antioch was now a central rallying point of the new faith, and within it were nurtured men who were not only ordinary teachers of religious truth, but also teachers endowed with prophetic gifts. Barnabas we have already known as the man who gave Saul a favorable introduction to the Christians in Jerusalem when they hesitated about receiving into their fellowship the newly converted persecutor. Simeon, also called Niger, who, from this second name Alford thinks may have been an African proselyte, is elsewhere unknown. Lucius may be the same as one of that name mentioned in Rom. xvi, 21. Manaen is known as a "foster-brother" of Herod Antipas, who though at this time an exile, is still called tetrarch—the Herod who put to death John the Baptist, son of Herod the Great, and uncle of Agrippa whose death is mentioned in the preceding chapter.

As they ministered to the Lord and fasted. The Greek word translated "ministered," signifies the performance of the rites of worship. Romanists understand by it the sacrifice of the mass, but the word then had no such meaning. They also fasted—a common practice among the early Christians, especially when some spiritual result was earnestly desired.

The Holy Ghost said, Separate me, etc. The apostles, by fasting and prayer, were prepared to receive spiritual messages. The Holy Ghost was really directing the affairs of the Church. Christ was sending forth that "other Comforter," from the Father, who by immediate operation upon the hearts of the apostles, made known to them the divine will. The Holy Ghost is spoken of as a person, not a thing. The apostles recognized Him as such. He designated Saul and Barnabas for the work whereunto He had called them.

The Spirit not only calls men to be Christians, He also directs the docile heart in special Christian service.

When they had fasted and prayed and laid their hands on them. A new season of special religious observance was entered upon before the solemn act of setting apart these apostles to their missionary work. The laying on of hands was the sign of their designation by the Holy Ghost, and of the ratification of the choice by the Church through some of its chief officers. There is no ground for supposing that those who participated in this ceremony thought that any special grace was communicated to Saul and Barnabas by the imposition of hands.

They went forth by the Holy Ghost, departed unto Seleucia. No doubts or fears harassed the two brave apostles; for the Holy Spirit had sanctioned and directed their journey. Confidence in God as our guide gives absolute fearlessness. Seleucia was a strong, fortified city, on the sea-coast, five miles north of the mouth of the Orontes. "The position of the ancient flood-gates can still be accurately marked, and the piers of the outer harbor are still seen under water. The masonry of the city is still so good that not long since, a Turkish pacha conceived the idea of clearing out and repairing the harbor."

From thence they sailed to Cyprus—an island of the Mediterranean Sea, next to Sicily in importance, 140 miles long, and in width varying from 5 to 50 miles. It lies within sight of Seleucia, under a clear sky, and, with a fair wind, was only a few hours' sail from that port. As Barnabas and John Mark, who accompanied the apostles on their journey, were both natives of Cyprus, it may on this account have seemed desirable to make that island the scene of their earliest missionary labors.

At Salamis they preached the word of God. This city was their first place of landing—a city which in the palmy days of Greece was the capital of the island, and, later, under the Roman

Empire was the most important mercantile town.

Jews were numerous in Salamis, as we must suppose from the fact that there was more than one synagogue. "The great fertility of Cyprus and its trade in fruit, wine, flax and honey, would naturally attract them to the mercantile port." How long the apostles labored here is not known; but we are told that they devoted themselves to the Jews and not to Gentiles, having John Mark as their minister or helper in incidental services. In the time of Trajan, A. D. 116, the Jews were so powerful that they rose and massacred two hundred and forty thousand of the Greek inhabitants.

They found a certain sorcerer. At Paphos, a town which was at the opposite extremity of the island, and about 100 miles from Salamis, the missionaries fell in with a Jewish magician.

The Roman aristocracy were peculiarly under the influence of astrologers and magicians, some of whom were Jews. The complaints of Horace and Juvenal show how completely and for how long a time, Rome was inundated with Oriental impostors of every kind (Alford).

Desired to hear the word of God. This wizard was in some way attached to the procurator of the province of Cyprus, Sergius Paulus, who sought an interview with the apostles.

Bar-jesus, the sorcerer, had given himself the Arabic name Elymas, the wise man, or fortune-teller, and belonged to a class of men who, says Tacitus, "will always be discarded and always cherished."

The sorcerer withstood them. The crafty magician saw that under the influence of the truth the procurator was yielding to the preaching of the apostles, and began to work against them; for he knew that if his master was converted, his own sorcery would be utterly rejected.

Saul, who also is called Paul. This verse marks a turning point in the history of Paul's life. We lose sight of that violent life which he lived as a Pharisee, and which is so connected with the name Saul that this name stands for the persecutor in our minds; and henceforth he is Paul, the apostle, a name written just below the name of Jesus in the world's most sacred annals.

How Saul came by this name is best known from a common custom among the Jews, who often had two names, the one Jewish and the other Gentile. This custom has been traced as far back as the time of Joseph, and may be followed, Mr. Howson thinks, through the Persian, Greek and Roman periods, and the middle ages down to modern times.

Paul, filled with the Holy Ghost. The manifestations of the Holy Spirit are found in the mental and moral exercises of those who are filled by His presence; and these differ very widely on different occasions. This was a time for Paul to show righteous indignation, and the Spirit gave power to the denunciation which Paul poured upon the sorcerer.

Set his eyes on him—riveted his attention upon him, made him feel the sharpness of the rebuke by a piercing look.

Full of all subtilty, etc. Paul uses the most direct and scathing terms of rebuke. Elymas lived by deceit. His work was mischievous. The devil was the father of his wickedness. His son, the sorcerer, was trying by his cunning arts to turn aside the right ways of God.

This lesson from Paul is worthy to be followed in every age. Sinners who are busily at work against the truth deserve something more telling than mild, meaty-mouthed reproof from faint-hearted Christians. They should be made to feel the indignation of the Christian conscience.

The hand of the Lord is upon thee, etc. God's power was now about to be felt by him in punishment.

Immediately there fell on him a mist, etc. Temporary blindness fell upon him. He had rejected and despised the light of the truth; now the natural light of the sun was hidden from him. He groped and begged for a hand to lead him.

The deputy . . . believed, being astonished. He had heard the preaching of the apostles. He had seen the contrast of the magician's small trickery, with the grand mission of the two earnest preachers. And now the miracle which brought the retributive blindness upon Bar-jesus convinced the procurator of the "doctrine of the Lord."

They came to Perga in Pamphylia. Setting sail from Paphos they passed "the promontories of Drepanum and Acamas, and then across the waters of the Pamphylia sea," in a north-easterly course, to Perga, situated on the river Cestrus which flows into the bay of Attaleia. Here John Mark left the apostles, probably from "unsteadiness of character, and unwillingness to face the dangers abounding in this rough district."

ZION'S HERALD QUESTIONS.

From the Notes.

Berean Lesson Series, July 1.

1. Give the history of Saul as far as the lessons of last year carry it.

2. Who are the persons introduced by this lesson?

3. How were Paul and Barnabas set apart for their mission?

4. Is there any proof in this lesson of the personality of the Holy Spirit?

5. What convinced the procurator of the truth?

BIBLE STUDY.

I am sometimes astonished to see how little the Sunday-school lessons are studied, and how ignorant even adults are of the Bible. I remember hearing quite an intelligent member of the Church say, "The text was in the New Testament, she knew, because it was in Psalms."

I think this ignorance is in part because children are not taught to study their Sunday-school lessons. How

many, both old and young, never look at the lesson except in Sunday-school! If parents are not interested, the children will not be. I have found as a teacher, that I could not interest my class very much when they came, entirely ignorant of the subject of the lesson. And then it is so discouraging to a teacher. No one can make that personal application that they would like to, and they go away feeling that the time has been lost.

I often feel that the parents are in fault, not to help and encourage their children more. What would be thought of our day school if the scholars were not required to get their lessons? Some mother may say, "I send my child there to be taught." I ask, how much a teacher can instruct a class of six or eight in a short half hour, if you have got to tell them, first, where the lesson is, and then help them to find the references? I wish mothers would feel that it is more important to study the lesson Saturday night with the children, than to finish that new suit to wear. You can keep the boys at home evenings, by telling Bible stories. I never saw a child that did not like to hear the story of Joseph, and about all the old patriarchs. Then they will want to read it for themselves.

In our family we read every morning the "home readings" of the Berean lessons, and through the day, we think, talk, and ask questions about it. Sunday morning we study the whole. The hours of the holy Sabbath day we feel are too precious to spend in bed, when we are in health. We should take Saturday night, if we cannot find time Sunday morning. One asks the questions, and all help answer. We have a happy time asking questions. One will say, "I never knew that was in the Bible." Another will say, "Was that not wonderful?" Take the lesson of May 29—Elisha's deliverance from the army of the Syrians. To think of a large army coming to capture one man, and that he should take the whole army and lead them away! Why, it made us feel that in such a delivering God we could trust in the darkest hours.

The children's little hearts are full as they go to Sunday-school to hear what the teacher says about it. They are all prepared for what good the teacher may say to them. By such instruction we can early teach our little ones to trust in God. Now, parents and children, try this, and see if you do not love the Bible and God more.

The Family.

LIFE.

BY META E. B. THAYNE.

Say, beauteous maid, with sparkling eye,
And check like budding rose,
Life lies before thee—tell me true,
What shall its years disclose?

"My life? Oh, like a summer's day,
So bright, free from alloy;
Bestrewn with flowers, and sweet with song,
And gushing o'er with joy."

But oh, sweet maid, the summer day,
Though filled with pleasure bright,
Must surely fade; so after life
Must come death's solemn night.

"Oh, tell me not of night or death!
Let me enjoy the day!
There's time enough to think of them
When fades life's brilliant ray."

Nay, nay, sweet maid, while still before
Life lies, so full for thee
Of possibilities of good,
Oh, list, I pray, to me!

Dost mind thee of the harvest time?
Who reaps the golden grain?
Is he who idly plays the spring,
Or he who wrought with pain?

Is he who spent the jewel hours
In mirthful dallying?
Or he who sowed with careful hand,
And toiled thro' all the spring?

And thoukest thou that one may hope
To reap a rich reward?
To hear, "Well done, thou faithful one!"
The welcome of the Lord—

If life be spent in selfish ease,
In pleasure's swift pursuit,
In eagerness for wealth or fame?
Oh, no, we reap the fruit

Only of that our hand hath sown;
So but to him is given
Who wisely spends the hours of earth,
The rich reward of heaven.

God, who is wise, hath placed none here
For naught; but to his hand
Hath laid some instrument of good,
If he but understand.

Some work for each His wisdom gives,
For one it small may seem;
Yet 'tis done thro' love for Him,
"Thy greater than we dream."

For love hath e'en the simplest act
With richest blessing filled,
And causes hearts, unused to joy,
With gladness to be thrilled.

Oh, let thine heart most earnest be
To see its duty clear;
Thy hand that duty to fulfill,
Uncheated by doubt or fear!

Then shall thy life be blissful, tho'
No earthly joys adorn;
Remember, tho' the night be drear,
Joy cometh with the morn.

BOYS VERSUS KNIVES.

"There, my dear, is a little present for you, and allow me to add that I do hope you will keep it for your own special use, and not lend it to the boys. To guard against this I have bought each of them a substantial 'jack' which will answer all demands."

I took the pretty gift, expressing my thanks, but careful to avoid promises; didn't know how it had been before! It was a pretty thing—four polished blades, a very Toledo of the finest steel, ivory handle with a pet name of mine engraved upon the side. I will guard this treasure, I thought, as I carefully slipped it into a pocket in my work-basket.

It was scarcely concealed when a loud

tramping of four boots and two shoes upon the basement stairs announced the approach of my regiment.

"Let's see your knife, mamma," burst from three mouths at the opening of the door.

"We don't want to borrow," said Charlie, the eldest, "for, see, papa has treated us all."

"Oh, my! what a beauty," exclaimed Tommy.

"I bet she's sharp as a lightning-

rod," ejaculated Benny.

A laugh rolled out, and dignified

Charlie managed to correct the apothegm. "Sharp as lightning," you mean, the rod isn't supposed to be very sharp."

"I guess 'tis, at the point; didn't I see grandpa's before it was put up?" justified Benny.

I took occasion to preach a short, impressive sermon upon my beautiful knife, and gave "the boys" to understand it could not, on any account, be borrowed—"fore-warned, fore-armed."

For two whole weeks I enjoyed my treasure, out the leaves of my magazine, did some skillful ripping without manipulating the garments; my fingernails were ivory with careful dressing. I displayed my knife to my husband several times; he remarked its good uses, and reminded me not to lend it to him even.

I smiled my doubts.

One day soon after, Tommy came into the sewing-room, and sitting down near me, worked ambitiously at his boot-leaves with a hair-pin. His knife had been lost a week.

"Papa said we might go skating on Ridge's Pond this afternoon, but I never'll get these holes cleaned. Couldn't I just take your knife a minute? I won't hurt it."

"If you will use it right here," I replied, and continued my cutting. He took it from the table where it lay with one of his shining blades open, a temptation to any boy. I thought I ought not to have left it there. One hole was successfully freed from ice and dirt, the other attacked, when—"click!"—the blade was broken.

"Oh, mamma!"

"Oh, Tommy!"

"I didn't—mean to." There were

tears in his blue eyes—how could I scold?

"I'm so sorry," I said.

"So am I very sorry, mamma."

I was outside. I saw he felt worse about it than I did. He laid the wounded knife down, and went out. I censured myself for not telling him not to let the trifle spoil his afternoon skate.

I do like them to have a good time, it makes them so rosy, so bright, and—noisy. I think he skated, and Tommy and I kept the secret. That night I had a headache, and Charlie offered to bathe my head—he was always thoughtful—but Tommy insisted upon leaving his snow-balling, and devoted himself to me with the tenderness of triple his years; it was worth a dozen knife blades.

Well, the poor knife lay long enough in its pocket to heal if it would, but knives are not like broken bones, even with the same opportunities. Time is a great healer of the feelings, at least, so I began to make my knife useful again. One day I took "the boys" to see a little, lame, sick girl, who had not walked a step for a year. While Charlie read a story, I peeled an orange for the sufferer. Benny nudged my elbow, and whispered,

"Your knife, mamma—you'll spoil it;" and Tommy gave a low whistle to attract my attention, and by winks and comical gestures gave me to understand the same. Yes, the blade was discolored, but the little girl was happy.

"Guess we can have a blade for peeling apples and oranges, it's got the shine off now," rejoiced Benny, going home. I did not care. To know how many bushels that blade did encircle would be an arithmetical problem too difficult for me to solve; but it was doubtful.

Then came the time for whistles and May birds. We had a great willow in the garden that supplied the neighborhood with whistle stock. One might hear their pippings from early morn to lovely evening while the season lasted. During the time Benny came in one day, with,

"Mamma, don't you think Elijah was awful hot when he went up to heaven?"

I knew something was behind this question from a little boy who did not like to study his Sabbath-school lesson any too well.

"Why?" I asked, in some surprise.

"Cause my teacher said last Sunday that he went up in a chariot of fire—the Bible says so, so how could he help burn?"

An' besides, mamma, couldn't Charlie take dis 'est to make aw'ist? He says he'll be very careful—an' you don't 'low 'wittin' in here, so please I'll take it out—doors."

Now, I mistrust Benny had my knife in his heart as well as hand, all the time, more than the good Elijah's comfort, boys do have such a way of getting around their mothers. So my knife went out of my sight for the first time. I knew an hour after, when Charlie's arms were about my neck and his kisses on my cheek, that another blade had been sacrificed upon the altar of—what shall I say?—self-denial? No! it wasn't any; but gratitude for my miniature men. In Charlie's hand lay the knife, as I thought, another blade gone, and a chip of ivory from the handle. He did not speak as he turned it for my inspection, until I raised my eyes to his, then—

"I shall be a rich man, mamma, by-and-by. I will replace this, I am sorry I borrowed it now."

"Dear Charlie, I believe you, and it is worth a thousand blades to know you

love me. Couldn't you round the blades by grinding?" I asked.

"Certainly," he replied, and went out whistling Yankee Doodle, though it sounded tremulous. He ground the blades down neatly, and now, the charm broken, and "the boys'" knives all lost, what a useful life it led! carving tops and swords, ships and jackstraws, carts and wheel-barrow, and other useful articles. Although loaned to one or the other most of the time, when the allotted work was done, it was never lost and always ready. I really loved the trifle for the happiness it brought. The third blade fell a martyr in kite time, about the days of June roses. Still kites innumerable went up from the unfortunate steel stumps, and many boys besides mine were made happy. One evening I saw my husband searching first one pocket, then another, while an uncut magazine lay upon his knee.

"Wife," he said, "will you lend me your knife? I must have left mine at the office. I think I have done well not to ask for it before."

"I was not to lend it to even you, I believe," I answered playfully, at the same time laying the knife in his palm. He looked his surprise as he turned it over. "Shall I tell you a story?" I questioned. He liked stories as well as the children, and I could always keep him still that way. I gave him a little sketch of the knife's history, and closed with—

"Really, my dear, I would rather have this knife, with its scars and rust, than one made of gold and set with diamonds, that was not hallowed by the touch of 'the boys' fingers."

"You are right. So would I." He resumed his magazine, which I noticed he read for some time wrong side up!

The next day, going to my work-basket for a scrap to tie up Benny's bleeding fingers, I noticed a little package marked, "For the little mother."

It was another beautiful knife, without requests or requiring promises. This I have, bright and shining still, for the old one lives to do duty yet. The boys are satisfied.—"SQUID SCOTCH," in the Interior.

FOR LITTLE SOLDIERS.

BY EREN E. REXFORD.

Be brave, little soldiers, to battle for right,
Behind and before us the foe is in sight;
Beware of the pitfalls of fate yet untrod,
Be true to your manhood, and so to your God.

You need for your weapons a heart that is pure;
A will that is ready to do and endure;
And hands that are willing to fight bravely to work.

Resolved in the battle no duty to shirk.

Be steadfast! Be faithful, each one to his post,
And strike 'gainst each evil in wrong's mighty host;

The enemy's crafty, in league with all sin,
But the ranks of true manhood the battle will win.

MRS. MARY F. HATCH—IN MEMORIAM.

BY REV. B. F. TEFPT, D. D.

In May last, while the flowers were blooming and the soft winds of approaching summer were waiting their incense to us, we laid to rest, in the beautiful cemetery at Mount Hope, Bangor, one of God's noblest women, whose life, whose character, whose worth in all of life's relations, deserve more than a passing notice.

The plain record is but a brief one. But the bare name of Mrs. Mary F. Hatch will rouse pleasing and fruitful recollections in the memories of many by whom she was known, and loved, and honored.

Mrs. Hatch was born in Horton, Nova Scotia, July 11, 1794; was married to Col. Silas Hatch in 1817; moved to Bangor in 1825; and joined the Methodist Church here in 1835, though she had been a Methodist in sentiment from childhood. Her ancestors, in fact, had been Methodists—father, grandfather and great-grandfather—back to the very days of Wesley.

Besides being a devoted Christian, Mrs. Hatch was a natural lady. In her younger days, she was possessed of a personal beauty, a sprightliness of temper, and a warmth of feeling, which would have fitted her for that fashionable society into which her marriage introduced her. All these attractions, indeed, went largely with her to the last. But none of these advantages were sacrificed to pleasure.

All she had—all she might have had, or hoped—were freely and fully given to the Church; and God rewarded her singleness of life with numerous blessings, of which her family of interesting and successful children she always reckoned as the first and best.

As her six children are still living, good taste, perhaps, would still be silent. But justice to her as a Christian mother will not suffer a total forgetfulness of her maternal life; and the least that can be said covers her name, in this regard, with peculiar honor; for her children all stand before the world as monuments of her religious care and labor. Not one of them has been a failure. Not one has given her cause of regret, or pain, or sorrow. Not one but could join her second son—the Hon. Silas C. Hatch, late State treasurer of Maine—in saying that "all was owing to their mother!" Yes, it was owing to the holy record: "Her children rise up and call her blessed."

A few evenings subsequent to the decease and burial of this "elect lady," while in conversation, at the residence of her eldest daughter, Mrs. Abby Perry, with her second daughter, Mrs.

Louisa Curtis, widow of that loved and brilliant minister, Rev. Reuben B. Curtis of blessed memory, we were struck with the warm kindred feeling pervading and harmonizing all the members of this noble woman's family. And there again we beheld the fruits of her Christian life and labor. All were kindly remembered—Isaac, Richard, Charlotte—as the children of good mothers are apt to remember one another; and we called to mind the picture given us in another text of Scripture: "How good and how pleasant to see brethren dwelling together in unity;" and the oneness of these brothers and sisters has always been an argument and demonstration of the loving character of their now sainted mother.

In the spring of 1876, Mrs. Hatch suffered from a severe illness, but did not wish to die. One year afterwards, when again taken ill, she remarked that her "work was finished." And so it was! Nor can we call to mind another, who, living and acting altogether in a private capacity, did a nobler work. Her funeral, attended by the best people of the city in large numbers, was an occasion, not of sorrowing, but of joy and glory; for it was her day of triumph. The example left by her will remain a Christian lesson, not only to her circle of friends and the Church of her choice, but to her descendants for succeeding generations. To her, what we call death, was really a birth into a world of unmixed bliss and a life of immortality.

DENOMINATIONAL SELF-SPECT.

MR. EDITOR: I was present recently at the exercises connected with the laying of the corner-stone of one of our promising Church enterprises, in which several prominent clergymen of other denominations took creditable part. I could not feel gratified at the fraternal spirit thus manifested, but I was strongly confirmed in an impression which has strengthened with my observation on nearly every similar occasion.

It is this: That we ought as a denomination to put ourselves on a higher social plane of relationship to other denominations, where it shall not be considered the acceptable thing to shower us with patronage and praise. Our success in these days as compared with other evangelical denominations, warrants neither vain-glorying or disparagement. It calls rather for a dignified, hopeful gratitude.

It has come to be a conventional thing whenever we are addressed by a friendly outsider, to expect him to state that he was born of Methodist parents, or "my wife was a Methodist," etc.

This was not said on this occasion, but allusions were made to the probabilities of rivalry between our shouting worshippers and the locomotive-whistles of the adjoining railway. Anecdotes were told of Methodist character not at all complimentary to the intelligence of the subject, and so on. This was all said in the kindest spirit imaginable, and that I may not seem ungracious toward the reverend speakers, I will say that the supply evidently did not exceed the demand.

But these things ought not to be. The address of the clergyman of the Church, whose name we bear in part, was earnest, dignified, enduring.

I speak of this as an evil in which the blame, for the most part, rests with us, but I live in hope of seeing a denominational character which, preserving its warm-hearted cordiality toward others, shall yet turn its face from that fulsome and undignified flattery which we have been heretofore too willing to receive.

LAYMAN.

FOR THE YOUNGEST READERS.

MARY'S RIDE.

One fine morning in March, Mary's papa told her if she and her mama would be ready in half an hour, he would harness Dolly and take them to see grandma, and get some new maple sugar.

Mary was delighted, and danced about in her excitement, until her mama was obliged to tell her that if she was not more quiet, she would not be able to get her ready; so it was a great relief to her, when they were really on their way.

Grandma and Aunt Allie met them at the door with pleasant greetings, and old Carlo frisked about, barking a noisy welcome.

Auntie said that Uncle George was at the sugary, boiling the syrup, and, in a little while, he sent the man to put Nell and Fan in the long sleigh, and take them all to the sugary-house.

They had a fine ride through the grove, with the buckets hanging by the hooks on the sides of the trees, and the sap slowly dripping into them. A merry little squirrel was bounding from twig to twig, chattering his "good morning" to them, and above them a robin was warbling his happy, spring song.

In the sugary-house were two large brick arches, on which were placed long iron pans. In these the sugar was sending up bright, golden bubbles, and filling the air with its sweetness. It was very pleasant to watch it slowly boil away until it was ready to be placed in tubs to cool.

Uncle George gave Mary some, and showed her how to lay it on the clean snow, thus forming a wax,

Business Notices.

HARVARD SPRINGS

Dr. Strong's Remedial Institute.
Open all the year, is the headquarters of the Christian and literary elite, seeking health and pleasure. For full particulars send for descriptive circular.

Your Truly,
S. S. and E. STRONG.

WONDERFUL, MOST WONDERFUL.

A neighbor of ours has been for several years afflicted with Consumption, and for months was so low that we looked daily for his death, but strange as it may seem, he has now recovered, and is as well as ever. He has been treated by Dr. Strong's Remedial Institute, and has been cured of his Consumption, and is now as well as ever. He has been treated by Dr. Strong's Remedial Institute, and has been cured of his Consumption, and is now as well as ever.

N. B.—This remedy speaks for itself. A single bottle will satisfy the most sceptical. It will break up a fresh cold, cure a cough, soothe the throat, or three bottles for \$2.00. Pills and capsules, \$1.00 each. Address: Dr. Strong's Remedial Institute, 102 Race Street, Boston, Mass.

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SPECIAL NOTICE.—The Annual Meeting of the Trustees of Wesleyan University will be held in Memorial Chapel, Middletown, Conn., on Tuesday, June 25, at 10 o'clock a.m. A full attendance is earnestly desired.
C. D. Foss.

NOTICE.—A Special Meeting of the Trustees of the E. M. Conference Seminary is called to meet at Buckport, Monday, July 1, by request of the following: George Pratt, A. Church, W. T. Jewell, W. H. Pillsbury, C. Stone, W. F. Marsh, C. A. Flockner, Secy.

NOTICE.—The Committee on Maine Conference Domestic Missions, appointed at the last session of the Maine Conference, are requested to meet in the Methodist Church in Auburn, Tuesday, June 26, at 10 o'clock p.m.
The members of the Committee are: R. Allen, C. Munger, A. W. Pottle, L. Luce, T. J. Jones, E. Martin, C. Fuller, J. Colby, A. S. Ladd, S. F. Wetmore, J. Hawkes, J. H. Day.
S. Allen, Chairman.

THE EXECUTIVE COMMITTEE OF THE WINNEPESAUKEE CAMP-MEETING ASSOCIATION meet at Weira, June 27, at 7.30 p.m.
The District Stewards of Concord District will meet at the Camp-ground, Weira, N. H., June 28, at 10 o'clock a.m.
The programme of the Providence District Ministerial Association, to be held at Centerville, N. H., Oct. 24-26, 1877, will appear next week.

Marriages.
In Quaker, 15th inst., by Rev. S. Kelley, Daniel D. M. to Miss Maria McArthur, both of Weira, Mass.
In Weira, 16th inst., by Rev. C. H. Henshaw, David L. Fitch to Miss Lillian Crocker, both of Weira, Mass.
In Providence, June 14, by Rev. D. P. Leavitt, Charles F. A. (caption to M. Juliette, daughter of Solie T. Greene.
In North Greenfield, Conn., May 8, by Rev. E. M. Anthony, Albert Sumner to Miss F. Brown, both of North Greenfield.
In Weira, 15th inst., by Rev. M. B. Cummings, Ernest H. Kenyon, of Concord, N. H., to Miss Anna M. Deane, of Weira, N. H.
In Weira, 15th inst., by Rev. M. B. Cummings, May 28, John G. Peritt, of South Weira, to Mrs. A. W. Leach, of Weira.
In Weira, 15th inst., by Rev. M. B. Cummings, B. Baker to Miss George D. Parker, both of East Weira, Conn.
In Weira, 15th inst., by Rev. F. W. Smith, Ira A. Mitchell, of Waterville, Me., to Miss Anna M. Deane, of Weira, N. H.
At Cape Elizabeth, May 20, by Rev. T. P. Adams, Joseph W. Leach, of Weira, to Miss Alice T. Robinson, both of Weira.
In Weira, 15th inst., by Rev. M. B. Cummings, J. H. Baker to Miss George D. Parker, both of East Weira, Conn.
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At Cape Elizabeth, May 20, by Rev. T. P. Adams, Joseph W. Leach, of Weira, to Miss Alice T. Robinson, both of Weira.

Deaths.
In Salem, N. H., May 29, of typhoid pneumonia, Walter E. Rice, aged 29 years, 2 months and 5 days. (Maine papers please copy.)

Probably no one preparation has received so much praise from its patrons, nor so deserving of commendation as Hall's Hair Renewer! We but echo the voice of the millions who have used it when we pronounce it the best hair dressing in the world. It stands unrivalled. Those who are afflicted with diseases of the scalp, accompanied with itching or irritation, find relief and renewal in this invaluable remedy. When the hair is inclined to fall off, a moderate use of the Renewer will strengthen the roots of the hair, and preserve it, and if it exhibits a tendency to turn gray, it will restore the natural color.

FROM CHAS. H. COLGATE, Esq.
OF THE FIRM OF COLGATE & CO., MANUFACTURERS OF FLAVORING EXTRACTS, 21 BROADWAY, N. Y.
Somerville, Mass., Dec. 6, 1876.

Messrs. Seth W. Fowle & Sons:
Gentlemen—Last Spring my little daughter, aged five, became very much emaciated with loss of appetite, and great prostration of strength, so much so that we were obliged to take her out of school. This continued through the summer and caused us much anxiety. After trying various remedies without deriving any benefit, our family physician recommended the use of PERUVIAN SYRUP. After using it one week we saw a marked improvement in her condition, and in two weeks she was rapidly gaining in health and strength, her appetite being excellent. At this date she is perfectly well, with round, plump cheeks, and healthy color, and is again attending school regularly. I consider her restoration to health entirely due to the PERUVIAN SYRUP, and feel that I cannot too highly recommend it as a tonic.

Very gratefully yours,
CHAS. H. COLGATE.

Sold by dealers generally.

GERMAN SWEET CHOCOLATE. A superior brand is furnished the trade by Walter Baker & Co., on the most favorable terms. The public are assured of a really nice article in purchasing this make.

(Continued from 5th page.)

We were not able to present personally, but hear only the best of reports. The financial condition of the school is much more hopeful, and its successful management otherwise is assured in Prof. South's report, and his popular and efficient faculty, who remain for another year—Prof. South, worth taking the entire responsibility for the future, or until some other arrangement is made. The lectures by Prof. Wm. North Rice and Rev. John A. Cass are spoken of in the highest terms, and the good will of the community is properly well credited to all concerned.

(A full report by the chairman of the committee will appear next week.)

NEW HAMPSHIRE.

Dover.—Our Sabbath-school still prospers. The numbers on our books June 10th, were 614—present 408. Our pastor, Brother Prince, baptized 22 persons by immersion in the river at 8 o'clock A. M. It was a season never to be forgotten.

Rockester.—May 19th and May 22nd, Sister Sarah A. Cairns lost two lovely boys by diphtheria, aged three and five years. The husband and father is a wanderer from his home, and none of his friends know where he is. Should a notice reach him, we hope he will at once communicate with his afflicted wife. The Lord kind his sister Grace and friends.

South Newmarket.—We may report favorably of Methodism in this place. We came a long way to find it—having been transferred from the Pittsburgh Conference—but found a very beautiful village, a good house of worship, an excellent parsonage in the best repair, and a very pleasant and social people—in fact, everything ready to go on pleasantly. We have taken up the first of the benevolent collections—education—and received a good one. June 10th we observed Children's Day. The church was tastefully decorated for the occasion. In the morning there was a sermon on child culture; in the afternoon a talk to the children. The congregations were large and attentive.

O. S. BARETEL.

Rema.—A large volunteer force from the Methodist Churches on Concord district will meet at the Weira, June 27th and 28th, to grade and otherwise improve the grounds of the Winnepesaukee Camp-meeting Association.

Rev. S. C. Keeler, who was last April transferred from the N. Y. East to the N. H. Conference, was well received at Suncook; and that intelligent congregation speaks highly of his able and earnest pulpit efforts.

The attendance at the public and social meetings at Piermont is increasing under the labors of Rev. Charles Parkhurst.

One of the best evidences that the Concord ministers are the right men in the right place, is that the religious interest is increasing, and some souls are seeking the Lord.

Rev. S. G. Kellogg has made an excellent impression at Hooksett.

Rev. S. E. Quimby, of Tilton, proves to be the right man at